formal that all the Kitkatla chiefs were powerful, but Tsaloa was the greatest of all. It is said that one of his prerogatives was to exercise *jus primae noctis* whenever a Kitkatla was married. Without question, some of this chief's powers have become exaggerated in presentation, since the law does show that the Bella Coola realize the great importance of the northern chiefs. Concerning their more neighbours, the Bella Bella, the Bella Coola understand the way in which the members of a family combine to help their chief in the giving of presents. They say that the Bella Bella consider the Bella Coola practice of each one endeavouring to make himself a chief to be foolish in the extreme. Such is also said to be the opinion among the Kwakiutl, who support their contention that in Bella Coola all are chiefs, from the fact that fleeing exists under the name of all, whereas in Fort Rupert, their home, such occurs only beneath the name of chief.

Corresponding to the extreme paucity of functions possessed by Bella Coola chiefs, their prerogatives are likewise scanty. Indeed, they take their subchief seats only during certain rites of the secret society connected with chiefs, at potlatches, and at ceremonial meals. These last occur whenever a deer or seal is killed, the latter is considered a great delicacy.[1] Anyone can kill a seal, but it would be unbecoming for a Bella Coola to share its flesh with his immediate family only. The animal is cleaned, the hide made by ladies or some carefully plugged, and the carcass boiled whole in a large box. When ready a herald (I, p. 199) summons the chiefs to the house where the successful hunter lives. If the meal is to consist merely of one small seal, only a few chiefs are invited, those of greatest influence through their possession of "strong" seats. When several seals have been killed, the number invited is correspondingly larger, but no stronger may partake unless the earlier

[1] This is said to have been a personal prerogative, not shared by all chiefs, and requiring relations to valuable property.

[2] Each seat of the six described in this paragraph seats at the present time, in fact, the succession of any seats to chiefs other than descendants accords the rank of the last occupy.

[illegible]

this practice had been handed down with the name from the beginning of time; another man could that it was an prerogative and could be used by anyone. The last time for hunting was at the equinoxes, and Nanabijou always observed ceremonial chastity in such a way that is continued on their days. Before setting out, the hunter prepared a net of the shape shown in the accompanying sketch (Fig. 1). The net was stretched over a wooden framework, about ten feet long and four feet wide, counterbalanced by a long and heavy handle. The whole affair was called, "The Stone-like Thing." Choosing a still night, the hunter used to set out in his canoe paddled by a number of assistants. Nanabijou would place himself in the bow with his net, and in the middle of the craft a small fire was kept burning with resinous sticks piled beside it so that it could be kindled into bright flame at a moment's notice. As the canoe was slowly paddled along the shore, the geese were half attracted, half repelled by the light. Unwilling to take to flight, they used to swim around at the edge of the illumination and so were guided into some narrow opening of the shore. Then Nanabijou would throw his net so that the end farthest from the handle first reached the water and as the latter came crashing down it imprisoned a number of birds. Others, bewildered by the light and the falling net, tried to fly outwards and were knocked down by the paddles. These were captured at once and the necks of those caught in the net were wrung at leisure. It is said that this method of hunting was almost always successful.

Fig. 1
From the

Another [illegible] hunting device which, however, was not communal and may have been merely an individual product of genius, not an inherited prerogative, was employed to kill owls. The last to use this method was the father's father of an elderly Ojibwa Cree. This man used to go out at night in a

● 205 small converging canoe, with an entrance who passed his paddle through the water in such a way that a slight phosphorescent streak resulted. This resembled the course of a salmon. In a short time a seal would rise in pursuit of the "fish," and the manifold horror would happen it. The seal would rush off with the head of the weapon, which was attached by a long line to the shaft remaining in the hunter's hand. He would play it like a huge fish, until the exhausted animal was drawn to the side of the canoe and clubbed. Two and seals were often obtained by this means in the course of a single night.

206 The two usual methods of killing mountain goats are by 207 running them with dogs and then clubbing them to death, or by shooting with rifle or bow. There was formerly a special method of snaring which had been handed down as a prerogative from the time of the first people. The hunter used to set his snares on a precipitous path commonly used by goats and had remarkable success. Others might know how to make snares and where the hunter set them, but no one would ever attempt this method of hunting without the proper prerogative. Another right, enjoyed by another hunter, was the catching of bears in a similar way to snares.

208 Little need be said in conclusion about these particular 209 privileges, except to emphasize that they are merely an aspect 210 of the principle of validated prerogatives which permeates every phase of Bella Coola life. It is as natural for a man to be made a singer or a hunter by the distribution of presents as it is for him to acquire a dance by the same means. Each is conceived to be connected myth, and the validation of the prerogative enables the incumbent either to function actively, or at least to enjoy the social prestige attached to the craftsman who has been duly confirmed in his vocation. The necessity of borrowing gifts to validate a prerogative sometimes an economic element to the concept, but this is lessened by the fact that a poor man can acquire a name by a relatively small

[illegible] of whom the eldest was a woman, though old enough to appreciate the slights put upon his father, could do nothing to defend him.

On a winter day one of the lads fell impelled to follow a trail down the north side of the little lake valley along the edge of ash swamp. The weather had been cold for some time, but on this day it was so warm that he felt alone in need of a warm swim. Near his head was a small opening which connected with long passage to the ocean, and through this he presently heard the low breathing of sleeping seals. His burning desire aroused in him a fledge of the army crag overlooking the sea and dived in. He barely squeezed into a narrow passage which led him under the rocks, until with his last gasp he emerged into a cave where there were countless seals. Using only a moment, and without disturbing his victims, he dived back through the passage safely.

When he reached home and nothing about what he had seen, but the evening he began to ask a multitude of the usual type with a wooden handle and a bone pin. He asked his father to help him with the arrowpoint, and he tried to make a rope for the harpoon head. Though surprised at their ignorance, the parents did as he requested, for the fallen villages mothers be efficient, for the lad was no hunter.

That morning he asked his father to accompany him, and the two set off to a sandy covering the bay which had been made the previous evening. Before leaving he requested one of his brothers to keep a fire ready for cooking his mother right. Further and on paddled to the entrance of the subterranean passage, though the old man was, at every moment of in danger. The son told him to wait, and dived cautiously under with club, for the entrance had really been constructed. He succeeded rough the passage and at once killed a seal and, with the rope, with both he returned to the canoe. The lad explained nothing to his father that it seemed to the latter as if he on that dived down into the hole and there slew a seal, after remaining under for an unusually long time.

When the two returned to a village they were greeted with a shout of laughter at the small one their query. In derision, the villagers with the pup from them and the it from hand to hand, as if it had been a ball.

It should described, it is necessary whenever a man kills a deer, a mountain goat, several seals, very other large game, for him to invite his fellows to a feast. The order of guests depends on the size of the animal, but in all cases the skin are the first to be invited and anyone who fails to do so is laughed out his arrogance. On this occasion the entire village was divided, as neither any general invitation to partake of the hilarious. Nevertheless, the lad sent a herald to invite not only